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All the Men of the Lutheran Church for the Whole Task of the Church

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APRIL 1945

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Volume XXV
Number Four

Lutheran ... Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America

H. Armstrong Roberts

ALIVE AGAIN!

Lilies and Easter belong together. The sleep of the bulb through the long winter months is like the sleep of death. The buds bursting into glorious flower in the spring speak of resurrection. We hail the empty cross. In the place of the Christ who died there for us, we have placed the lilies. For He is not dead but is alive again. And "because He lives, we shall live also."

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LUTHERAN MEN.... APRIL

Volume XXV **Issue No. 4**

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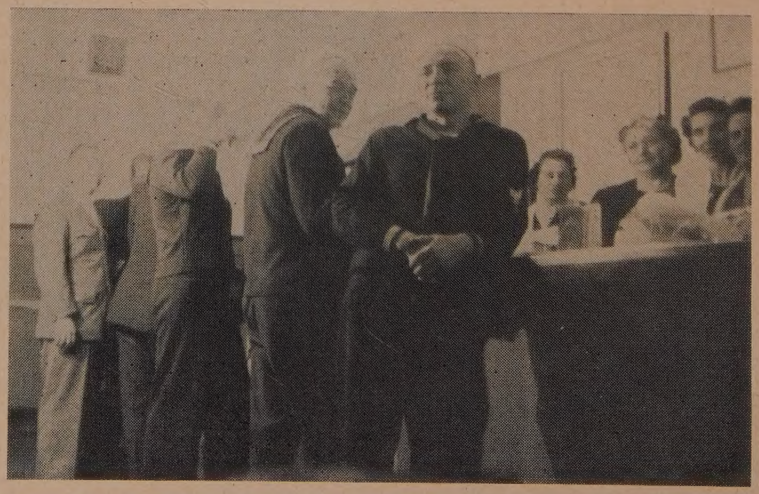
The Canteen

Here women of the churches of San Francisco and vicinity give the boys a bit of their cooking. Organizations from 49 churches served 195,484 service men and women in 1944.



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See page twenty-two for important notice regarding First Objective Stamp and Stamp Number Three covering the Sixth Objective.

What Does Easter Mean to You?

What does Easter mean to you?
Stately church with cushioned pew,
Where, Lenten season gone at last
And days of self-denial past,
Richly-clad, devoted throngs
Of worshipers unite in songs
Of praise in lily scented air?
Is this what makes your Easter fair?

Does it mean the end of winter's reign,
Bright skies and welcome warmth again,
Singing of birds, budding of trees,
Sweet spring odors on the breeze
From daffodil and crocus bed
And balsam branches overhead?
Sad is the world and cold and gray,
If this is all of Easter Day.

But if this blessed season brings
A firmer faith in holy things;
Assurance of a living Lord;
A strengthening of the tender chord
Of love that binds us to the life to come
Where loved ones 'wait us in the heavenly home,
No pain or loss can e'er efface the bliss,
Dear friend, of Easter when it means all this.

—May Ricker Conrad.

●

Easter flowers

are a symbol of the resurrection and add mightily to the beauty of our celebration. It is the life within the bulb that drives the leaf up through the ground and finally lifts a glorious lily to the sky. So was the resurrection of our Lord. He could not be held within that dark tomb. Death might touch Him only because He permitted it, because our salvation made it necessary that He should die. But Jesus Christ was too big for any grave to hold Him. By His own might he burst the bonds of death. And it must be to that might we turn for the hope of the resurrection. No logic or reasoning can give sure answer to the question "If a man die, shall he live again?" It is by grace, a gift made possible by the first Easter victory that we can answer with a ringing "Yes!" In Christ death can not hold us.

●

A teacher asked her pupils if they knew who the Quakers were.

"People who live near an active volcano, Miss," called out a little boy, promptly. — Watchman-Examiner.

The Editor's Personal Paragraphs

Mr. George F. Hellick

is a member of Zion Lutheran Church, Easton, Pa., with time to serve his synod in spite of large business interests. Some time ago an article by Mr. Hellick appeared in *The Lutheran*. I hope it was read by all our LUTHERAN MEN *family*. Mr. Hellick is a trustee of Pennsylvania State College and is much interested in agricultural education. He believes that we should not leave responsibility for this training as a monopoly by our large institutions. The result is to train specialists and experts rather than to help the ordinary small farmer. Attention must be given to training leadership for rural life in order to induce a larger percentage of our population to find farming as a life work. Of special interest during education month is his plea for (1) a much better support of our small church colleges and (2) for more small agricultural schools, scattered widely over the country. He visualizes these schools as coeducational and giving basic training for Master Farmers and Master Home Makers. If American life is to get back some of its lost values we must do something about the small farmer. It is yet to be proved that any high standard of American life can be built without him. Rural life must be made more profitable and more satisfying. Our church programs too must be more fully geared to the needs of our rural churches.

●

Rector (sotto voice, at parish tea): "These rock cakes are as hard as iron."

Curate—"Take your pick."—Canadian Churchman.

The New York Times

has something to say about commercials on the radio that awaken an echoing chord in this editorial heart. We will quote without comment:

A person interested in whirligigs of fashion and in violent swings of the pendulum can hardly do better than listen to the newest sales talks on the radio. The change in voice production has been nothing short of revolutionary. There was a time not so long ago when unctuous would but mildly describe the tones in which the public was invited to consider hair tonics or headache powders. Honeyed words expounded the merits of the small-sized package at 23 cents and the convenient family-size at 79 cents. Words depicting the perfections of the non-stop wrist watch came straight from the heart.

And now all this concord of sweet harmonies has gone out of the radio commercials. Instead of using flute and dulcimer to sap customer resistance, they yell at you. We say "they" purposely, because it now apparently requires three voices to put over a cure for superacidity where formerly the case was summed up by a single golden-voiced orator. Once upon a time the sales talk for bottled aerated water sounded like Julia Marlowe reciting Portia's lines about the quality of mercy. Today it sounds like a trio of top sergeants exhorting a potential candidate for K. P. "It will take that nauseous feeling like Grant took Richmond," shouts Voice No. 1 forte. "It comes in a green bottle," yells Voice No. 2, fortissimo. "Yes, and it's only 27 cents in the medium size," shrieks No. 3, like a soul in torment.

O Fashion! O whirligig of Time! O swing of the pendulum!

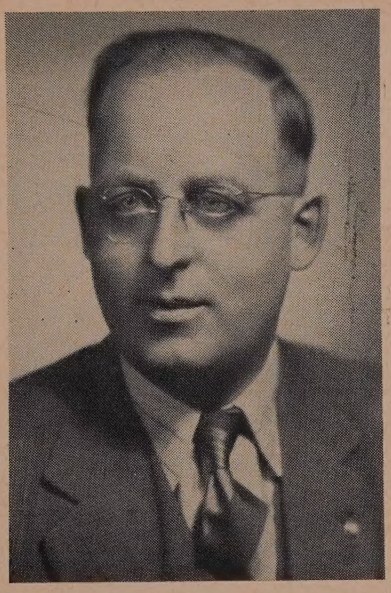
●

Too many folks is saying, "Let my conscience be youah guide."

●

Men

are being mustered out by the thousands having given their maximum of service in the armed forces. From these men there should come a line of march into interrupted schooling and many of them should march on through college into our seminaries. Some of our most successful pastors today came through the experiences of the first world war with the call to the ministry clearly beckoning them. For many of them it meant starting over again in classes with much younger students. But they made their educational opportunities count. They knew what it was all about. There is plenty of room in the ministry for discharged service men.



Secretary of Stewardship

Dr. Clarence C. Stoughton

Luther Seminary

of the Norwegian Lutheran Church in America graduated 85 men in January, eleven of whom go directly into the chaplaincy without pastoral experience. That is a matter of judgment. To ULCA delegates at Minneapolis it will be interesting to know that the graduation ceremonies took place in Central Church, the scene of our last October meeting. Dr. Herman A. Preus preached the baccalaureate sermon and we quote a paragraph or two as reported in *Lutheran Herald.* If this forthright vital sermon is a sample of preaching in the NLC, we hope pulpit fellowship will become more than selective. Dr. Preus said:

By going to war the world has declared itself *bankrupt,* intellectually, morally, and spiritually. Intellectually bankrupt, because men have not sense enough to see that war settles nothing, that win or lose it only brings suffering, want, crime, and more hatred. Morally bankrupt, because it does not even recognize the first elements of God's Law, the Ten Commandments: "Thou shalt not kill," and "he that taketh the sword shall perish by the sword." Spiritually bankrupt, because it doesn't recognize that God is the only way out of international and national chaos and the individual despair that goes with it. Where is the nation whose God is Jehovah? "The kings of the earth set themselves and the rulers take counsel together, against the Lord, and against His anointed." Some of the nations by their very governments and philosophy of government have declared war on God.

But we in America, surely we are not in rebellion against God! No, we only ignore Him. And I wonder if our indifference and our self-sufficiency doesn't make Him more angry than open rebellion. After three hundred years of such prosperity and divine blessing as no country has ever seen, we have little by little eased God out of our national life until today, at the peak of our might, we point to our Navy and our Army and our Air Force, and we stand at parade while Winston Churchill with a glint in his eye says, "America is invincible!"

When nations, in the midst of God's richest providence, get self-sufficient and proud and indifferent to God, I see there the picture of the Son of God, looking down at the Holy City which has ignored Him and left the Savior out in the cold. He is not laughing. He is *weeping!*

●

In the days before traffic lights, the big policeman at the busy intersection directed traffic with hand-waves and bellowed directions to the crowds on foot. One day a very bewildered old lady stood on the sidewalk, watching him. Each time he stopped the traffic, and beckoned her and the others forward, she started to cross, only to halt and scramble back onto the sidewalk when he roared: "Pedestrians only!"

This went on for ten minutes. He stopped the traffic. She started off. "Pedestrians only!"—and back she went.

At last she could contain herself no longer.

"Pedestrians only!" roared the policeman.

"Listen, young man," cried the indignant old lady," when do we Anglicans get a chance?"—Canadian Churchman.

●

Eagle Scout

is a title that represents real worth and real work. Congratulations to David, son of Rev. Dr. and Mrs. T. Benton Peery of Philadelphia, and congratulations to the parents too. Congratulations to the troop committees and scoutmasters and all the rest who have made this attainment possible. Have you a scout troop in your Church? If not brothers, get busy!

●

A youngster had been using bad words. His mother, or maiden aunt, had thereupon washed out his mouth with soap. Whereupon the youngster sputtered in the midst of the suds, "You can't thoap my think."—Advance.

Over-careful

was the legislation at the last session of the ULCA which bars membership on a board to those serving institutions that received financial benefit from it. In particular, I object to the application of such a rule to membership on the Board of Education by members of our church college faculties. The amount of the grants possible under our apportionment percentage can never be very large. We believe our professors would be fair minded in such matters anyway. The need of educators, with church college experience, on our Board of Education ought to be worth the risk involved, if any. The best boards have representation on a broad base, including practical men of general experience and others with specialized knowledge. I do not think the Board of American Missions would suffer if two or three mission pastors were members. Why not rescind this over-careful rule and let suspicions of bias have a vacation?

●

The teacher had been giving the class of youngsters a lesson in proverbs, and concluded by asking some questions.

"Birds of a feather do what, Peggy?" she asked.

"Lay eggs," piped Peggy.—Presbyterian Tribune.

●

National Lutheran Educational Conference

held its annual meeting at Hotel Madison, Atlantic City, N. J., this month. As officers for 1945, Dean C. G. Shatzer of Wittenberg College was elected president, and President H. J. Arnold of Hartwick College was chosen Secretary - Treasurer. Rev. Frederick A. Schiotz, Secretary of the Student Service Commission of the American Lutheran Conference was elected editor of the *News Bulletin.* Dr. W. H. Traub, pastor of Kountze Memorial Lutheran Church, Omaha, Nebraska, delivered a strong address on "The Cross in Education." In harmony with the actions taken by seven other educational groups, the Conference voted "to urge upon the President and Congress the postponement of all measures looking towards the adoption of universal conscription until after the conclusion of the war."

The married men were discussing the trials and tribulations of "double harness."

"I don't think it is possible for a man to go through married life without saying a hasty word to his wife," ventured the youngest husband.

"My dear lad," countered a veteran, "if you want to say a word at all, it's got to be hasty!"—W. Erskine Blackburn in The Christian Index.

●

The National Lutheran Council in its program of expanding functions has adopted a procedure for the transfer of Lutheran student work. The details of the plan follow and will become effective as soon as approved by the constituent synods in the N.L.C.

The Council appointed a special committee to prepare a plan of transfer which was unanimously adopted as follows:

1. **Function**—The Commission on Student Service shall have as its function, on behalf of the participating bodies, to conserve the faith, to develop the loyalty, and to cultivate the spiritual life of Christian students; to discover, develop, and direct future leaders of the Church; and to win students for Christ and His Church.
2. **Members**—The Commission on Student Service shall consist of twelve members; two councillors being elected by the National Lutheran Council, one person from each of the five constituent bodies of the American Lutheran Conference and five persons from The United Lutheran Church in America.
3. **Financial Support** — Until such time as the National Lutheran Council is able to include Student Service in its regular budget, the participating bodies agree to transmit sufficient funds to support, to develop and to expand the work.
4. **Offices**—There shall be a central office, preferably in Chicago, with such other offices as may be deemed advisable as the work expands.
5. **Staff**—There shall be an executive secretary and such associate secretaries as the work requires.

   To facilitate the transfer of Student Service, it is intended that the personnel of the staffs of the Board of Education of the U. L. C. A. and of the Student Service Commission of the American Lutheran Conference shall be integrated into the Council's program.

   In the selection and location of secretaries, the functional aspect of Student Service will not be neglected. Secretaries will keep in close touch with the pastors and students relating them intimately with the whole programs of the National Lutheran Council and its participating bodies.
6. **Student Relationships**—The genius of the Lutheran Student Association of America has been its student autonomy, thereby stimulating student initiative and activity in the life of the Church.

   In any consultation which the Commission may offer the Lutheran Student Association of America with reference to general Christian student activities, due cognizance shall be taken of the attitudes prevailing in the participating bodies on the territory.

●

Hygiene Teacher—"Why must we always keep our homes clean and neat?"

Little Girl — "Because company may walk in any minute."—Christian Observer.

●

St. Paul's Church, Detroit, was the host to the winter district rally of the Brotherhoods of the city. It opened with a communion service at which Dr. Stickels and Pastors Jacobi and Hackenberg officiated. Considerable time was occupied in discussion of reports of delegates to the ULC Brotherhood Convention. Dr. Carl Satre of Toledo was the guest speaker. His address was full of inspiration and encouragment. Officers elected were: President, A. C. Little, Holy Communion; vice president, D. E. Taylor, Reformation; secretary, H. Steen, Hope; treasurer, C. Hughes, Olivet; publicity director, C. D. Cornell, Olivet; spiritual adviser, Dr. C. F. Stickles, Reformation.

●

The man who tries to drown his troubles in drink usually finds that he has only irrigated them.—Christian Advocate.

●

Dr. H. Brent Schaeffer, pastor of Trinity, Jackson, Mississippi, sends in *The Brotherhood Messenger*, a mimeographed news sheet to be sent to Trinity service roll. Included is the announcement that "we hope to build a new church just as soon as the white flags fly over the many battle fronts." The pastor's message to his service folk is in the form of an acrostic.

Take time out everyday to read the Bible and pray.
Remember we are praying for you.
Interest your pals in Christ and His Kingdom.
Never shirk your duty.
In the days ahead
There are great possibilities for a world at peace.
You can help make them real.

Farmer, angrily, to a man at kitchen window. "What are you doing here?"

The Man—"Courting."

Farmer—"Courting with a lantern. I hadna a lantern when I was courting."

Man—"I thought that wi' the look o' the missus."—W. Erskine Blackburn in The Church Times.

●

Ninety-nine years is a long time to live. George C. Stebbins recently passed that mile stone at his home in Catskill, N. Y. He spends most of his time in his room but is still vitally interested in all that goes on in the world. He was on the staff of Moody and Sankey in their evangelistic tours and wrote the music for many beautiful gospel hymns. Years ago at Northfield General Conference I heard him lead the singing many times. His white Van Dyke beard and tall straight figure would draw admiration in any company. Unfortunately we have only one of his hymns in our Common Service Book, Evening Prayer, No. 467. There are a number in our Parish Hymnal. When a revision is made of our Common Service Book I prophesy that there will be more of his hymns included.

●

It is so easy to think our weaknesses have been inherited and that our virtues are original.—Christian Advocate.

●

Protestant Voice deserves another editorial plug. It is an inter-communion weekly, just now bi-weekly because of the paper shortage, that should be in every Christian home. A board of editorial advisors represents every denomination and all receive fair treatment. The value of such a newspaper is that it keeps the reader acquainted with all the important things happening in the Christian world. Its treatment of this news is factual rather than interpretive. It does not seek the breakdown of denominations, but helps them to recognize common interests. In addition, support now may make possible a Protestant daily some of these days that will have the standing of Christian Science Monitor as a reliable source of news. It is too bad we have allowed a pseudo-Christian group to gain that reputation, deserved or undeserved.

I ASK YOU?

Dear Editor: Did you ever find it difficult to speak the truth tactfully?

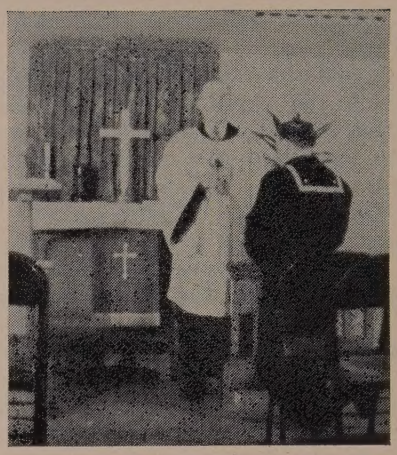
Frankly, I have! I have found it to be quite true—that ancient adage, 'the truth always hurts.' On not a few occasions have I struggled within myself with that choice; shall I speak the honest truth, when I know that there will result some 'fireworks' in one way or another, or shall I **be tactful** in order always to avoid any disruption of the peace and harmony? If the latter choice is made, then on many an occasion I have regretted being so 'tactful' because in being thus, I have failed to achieve the purpose or the effect or the action which needed achievment or accomplishment. Deciding on the former approach, the end-result in many instances has been trouble; someone is peeved, mother is good and mad, the whole organization is now going to fall apart, fifteen members walked out never to return, and all that. **Being tactful,** we often evade the truth and we usually have the 'status quo.' **Speaking the truth,** we hurt; and, although in this manner we at least arouse a conscience or two and dis-establish the 'status quo,' we may at one and the same time have created three new problems to replace the one original case in hand. To **keep the peace** and yet **speak the truth;** please give me some guidance at this point!

See this apparent failure, for example. Two youngsters were enrolled in the Sunday School. The pastor made their acquaintance, and, in due course of time, found his way to the home. On this first visit, the pastor **tactfully** avoided any possible disturbance by side-tracking any tension-points; he merely expressed his joy over the enrollment of the two children in the Sunday School and a sincere word of welcome to the parents. Rather typical case; parents unchurched themselves, yet insistent that their children must have the Sunday School training. After some weeks had elapsed, the pastor entered this home again and, continuing in the way of careful tact, avoided once more the obvious tension-area in his conversation. Months passed, and still no interest was evidenced by these parents in the church. Came then that fateful day, some several months later, when the pastor made the grave error of uttering **the ever-to-be-evaded truth!** He said something like this: "You parents, as, well as your children need the church. It ought to be a part of your lives. The Church is important, and you are neglecting it. If you really believe that the Church is at all vital in this community and in the world, you ought to be in the church yourselves, not out of it as you are right now. And don't you see; the Church will mean much more to your children, as they grow in years, if they see that the Church means something to their parents?" Oh, tactless pastor. He should never have said such things, **even if they are the truth!** And do you know; to this day those two children have not been in their place in Sunday School, the rumor is about that the pastor of that church said some utterly mean and insulting things, and that those parents have now resolved never to speak to that pastor again? The truth does hurt.

A significant question comes to mind, Doctor: What would happen if the Church and the Church's ministry really spoke **great truths,** held to those **great truths,** allowed no side-tracking or compromising with those **great truths,** and allowed no the community, to the nation, to the world! Perhaps the Church is too **tactful,** too **compromising,** too **fearful,** too **careful,** too much **of the world.** The truth would hurt.

Respectfully,

Quid Habeas.



In the Chapel

Service Pastor Swan held 267 communion services in 1944 in this chapel, with 749 communicants. Lutheran service centers never forget that their mission is to the whole of man. There is always a place of worship.

●

April

April Sunday is mellow and gay,
April Monday is blowy.
April Tuesday is rainy and gray,
April Wednesday is snowy.
April Thursday is bright and clear,
April Friday is sunny.
April Saturday's damp and drear—
April weather is funny!

—St. Nicholas.

Chaplain Arnold M. Maahs

The writer of our feature article this month on Lutheran World Action with a New Guinea background. Over his head flies the official chaplain flag.

Guest Contributions

Presidential Message . . .

Martin Luther said,

"SIN is essentially a departure from God.

The recognition of SIN is the beginning of SALVATION.

The first FREEDOM is freedom from SIN.

Hell is primarily forgetfulness, or hatred of God, for there reigns a disordered, desolate, chaotic, carefulness and self-love, unable to see the goodness and mercy of God; ever seeking escape and refuge from God."

L. F. Speckman

My Church Greeted Me

By Chaplain Arnold M. Maahs

A pastor of the American Lutheran Church, Chaplain Maahs spent thirty-four months in Australia and New Guinea, most of the time in the latter. He became particularly interested in the orphaned missions there and has told their story with particular effectiveness. You will read this testimony to our service centers with interest. Permission for its publication was given by the War Department and NLCNB.

The address was "The Lutheran King George Hotel, 334 Mason Street, San Francisco, Cal." I had a little green booklet, issued by the Service Commission of the National Lutheran Council, which listed all the sixty-seven Lutheran Service Centers in the United States and even in some of the possessions. Back from the Southwest Pacific, I had been in Frisco only a few hours, just long enough to change uniforms and get settled, and then I was on my way to the Center.

I had been there before, but that was back in the early days of the war, way back at the beginning of 1942. Then the King George Hotel was being renovated and transformed into the Lutheran Service Center. But even then it was a bit of home transported to the Pacific Coast and I spent a number of pleasant hours there while waiting for a ship to sail overseas. I met the Rev. J. Edward Oslund, a man admirably suited to his task, who still directs the activities of the Center. There was something about the place that had made me feel at home there. It almost escapes definition; perhaps it was the kindly reception, or perhaps the fact that the Church was there, still serving her people. Or it may have been the atmosphere of friendliness in a strange city. No doubt it was all of these and many more which combined to make me resolve that when I returned to San Francisco I would immediately visit the Lutheran King George Hotel.

The comfortable chairs in the lobby were occupied as I entered the Hotel. Soldiers, sailors, Wacs and Waves, some talking, some reading, others just resting. I walked to the desk where Mrs. Oslund was answering the telephone, passing out room keys, mail and all kinds of information. The rooms were all gone, sold out. It was a daily occurrence, she told me, and many service men had to be turned away for lack of additional space. The hotel was filled to capacity every night and a service man slept in a comfortable bed in a good hotel for fifty cents.

The next room was well filled also, with men reading magazines, newspapers or books from the large variety available, or writing letters. Stamps were sold at a desk and facilities for mailing packages were available, a regular post-office. Lutheran stationery was provided at the various desks around the room. An automatic record changing phonograph, with records ranging from the classics to the latest hit tune, was being worked overtime in one corner. An excellent radio completed the equipment in the reading and writing room.

Located in the basement, the game room proved to be a popular place for both service men and women. Furnished with pool and ping pong tables it provided splendid recreation facilities at no cost to the players.

The most pleasant surprise of all was the snack bar or lunch counter loctaed at the rear of the building on the first floor. A half dozen or more ladies were busily engaged behind the counter, serving coffee, tea, pie, cake and sandwiches. A young lady served me with an excellent cup of coffee, told me to help myself to the sandwiches and how would I like a slab of apple pie? Would I? I sure would! The lady then told me I should have been there yesterday; they had had hamburgers! Then she offered me seconds on the pie and suggested I might like a piece of cake instead. But there is a limit to everything, even to a man's capacity, and I finally asked her for the check.

She looked at me and laughed, "You can't spend any money in here!"

That was so unusual that I had to get the story. Behind the counter, on the wall, a placard listed the names of all the Lutheran churches in the San Francisco area. A star, which I hadn't noticed, designated the name of the church which was serving the food on that particular day. Proudly, and justly so, I thought, she pointed to the name of her church. All the churches took their regular turn, providing and serving the food at the center.

It wasn't until later, when I was talking to Pastor Oslund, that the magnitude of this task dawned on me. Every day, faithful ladies from Lutheran churches spend the greater part of the day and late at night, working at the Service Center. It was every day, and they had been doing it for more than two and a half years!

These people not only served the food, they also contributed it! These people were contributing *fifteen thousand dollars worth of food a year* and serving it free of charge and with a smile!

Not only did they do this but they maintained their own churches and met their fair shares. They oversubscribed their share for Lutheran World Action! Pastor Oslund said to me, "You know, if anyone had told these people two and a half years ago that they could do all that they would have laughed and said it was impossible. My biggest problem has been with these churches and their faithful ladies. They all want to serve here more than their regular turn."

I know they enjoyed doing it. "Don't you think you could eat another piece of pie?" They were having a lot of fun doing a splendid job.

In the midst of this pleasant, homey atmosphere the Church is also present in the form of a fine little chapel. All of these other things at King George Hotel, the game room, writing room, the snack bar, all these form a pleasant background for that essential of our daily lives, our Christian faith. The primary business of our Church is the Christian Gospel and that Gospel is also fundamental at this Lutheran Center.

The question that is invariably asked is this: "What can we do for you?" Three pastors are on duty there. In addition to Rev. Oslund, Pastors A. B. Swan and Walter E. Kraemer form the staff. In the little chapel, simply and beautifully appointed, there is an atmosphere of reverence and worship. These pastors answer a multitude of questions and deal with a great variety of problems. Men leave San Francisco, bound for that place called "Military Secret." They are young men. Some are going out to die. They know it. They want to talk to a pastor before they go. The sacraments are there. They want a word of prayer, a testament, or a Service Prayer Book. "What can we do for you?" The pastors and the facilities of the Center are there to serve the service man.

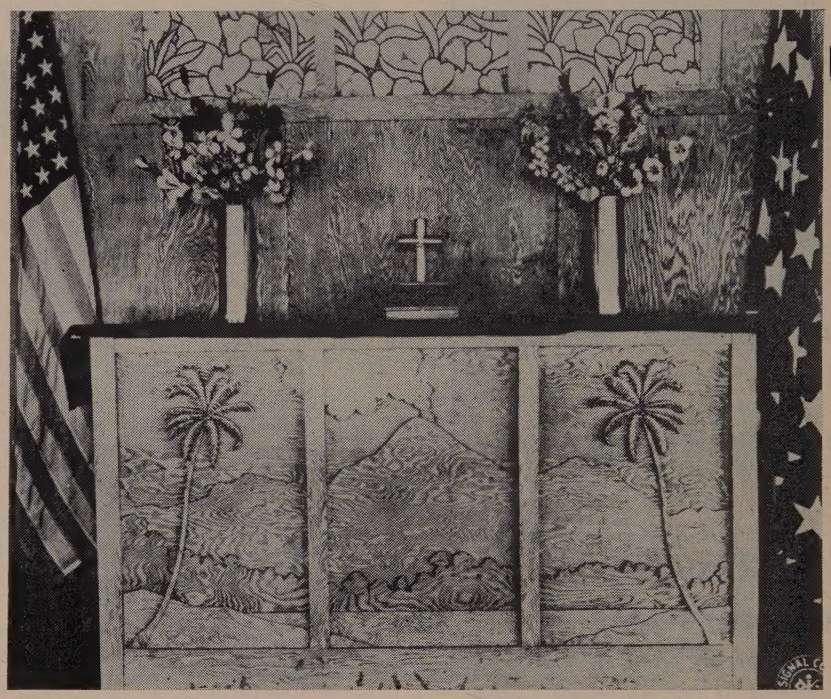
Thirty thousand service men and women walk through the door of the Lutheran King George Hotel each month! Thirty thousand! Your sons and daughters! They go because they like it there, and like myself, they always come back when in San Francisco.

What does it cost? In dollars and cents? I asked that question too. It costs seventy-eight thousand dollars a year. Then I thought of the hotel

Chapel Builders

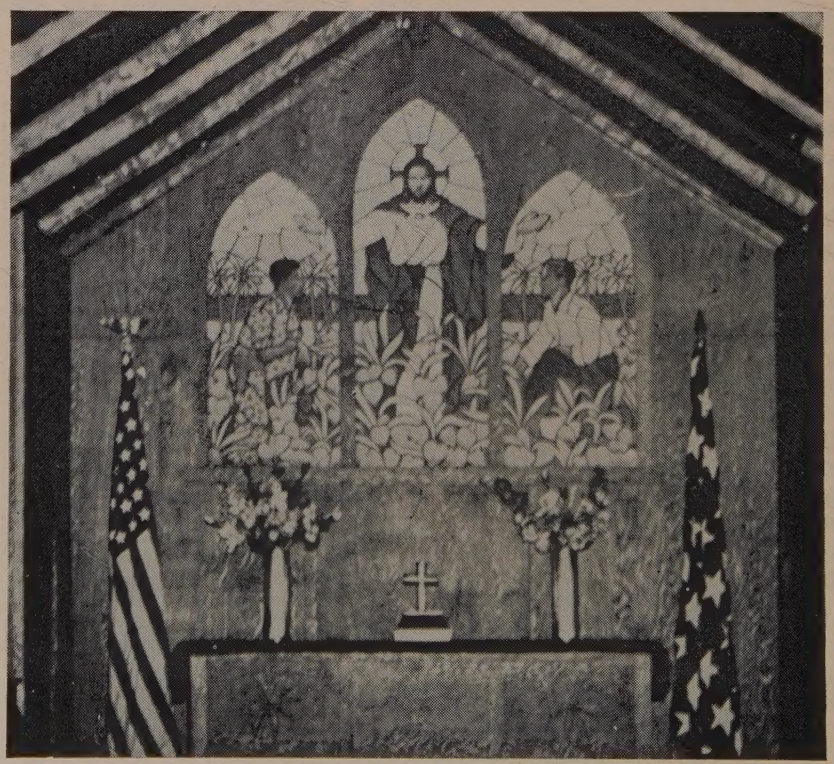
The Seabees are builders. Close on the heels of invading troops they follow to rebuild bombed airstrips and roads and anything else that needs repair. They have also proved adept at building chapels out of almost any material at hand.

Three pictures taken by the U. S. Army Signal Corps and released by the Chaplain's Division graphically illustrate Seabee genius in the South Pacific.



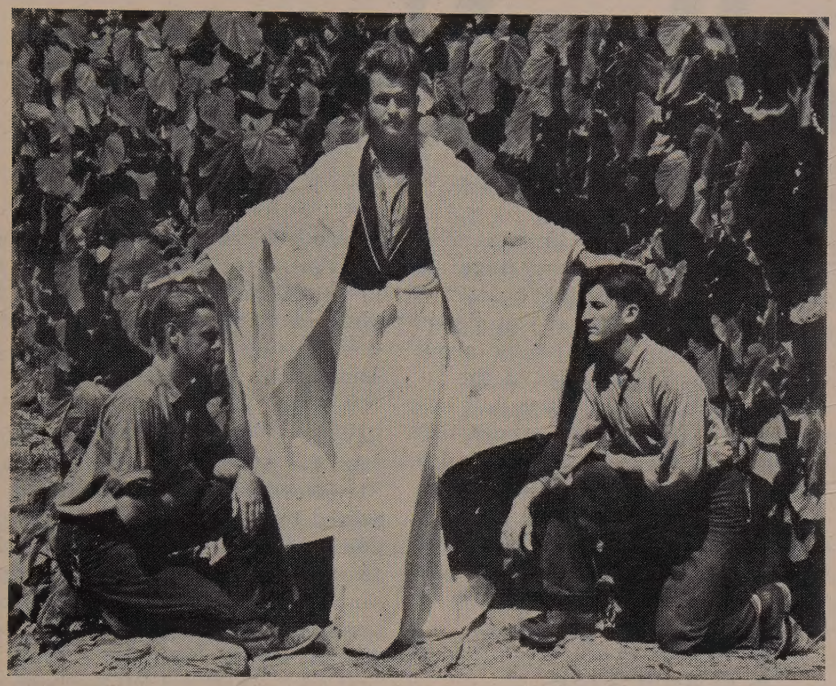
No. 1

Here the general impression of the chancel arrangements are given. After the confusion of battle or of mind and heart, what suggestions of peace are offered. So much like the churches back home too.



No. 2

The altar details shows the clever use of materials at hand. Ply-boards from crates, cartridge shells for vases, hand carving to describe native scene, the result is churchly and beautiful.



No. 4

Look back at the first picture and note the window made from scrap pieces of glass by a Naval Commander from Philadelphia. In the South Pacific there is perfect team work between all the services. The artist's conception was a window showing Christ blessing a sailor and a marine. In order to get the figures anatomically correct, he had three enlisted men pose for him. The picture above shows bearded Leonard Mitcheli, Mo. MM2c, USNR reverently taking the role of the central figure, at our left Ira Marcus Fuller Flc, USNR and on our right Hudson L. Boggs, Cox. USNR.

Official U. S. Navy Photo

rooms. What was the return? Eighty thousand dollars for the year! It was unbelievable and then I remembered, every bed sold out every day!

In these days of astronomical financial figures this is a small sum, but it is still a lot of money in the Church. The Service Commission rented the hotel and bought furnishings for twenty thousand dollars. As I sat there in the lobby I wondered what some of our church members would have said had they known the details of this plan. It took courage and vision on the part of the leadership of the Church which is paying our Church enormous dividends. Not in dollars and cents but in service to the young men and women of the Church. Thirty thousand of them walk in and out each month! They will never forget.

I sat there in that lobby and decided that a transformation had come to our Lutheran Church. The Church that I had known was like a small boy in short pants, clutching his possessions in one tightly clenched fist, and afraid to venture beyond his own limited experience. This Church that met me in San Francisco reminded me of the young man, dressed in long pants, sure of himself and his own convictions, eager, enthusiastic, ready to conquer a whole world. I liked this "long pants" Church.

We are what we are largely because of our background. Our traditions and heritage in the Lutheran Church have to a great extent determined our course of action. We have been accustomed to playing the game close to our vests, afraid of anything new, suspicious of the unusual. We have never realized the tremendous power inherent in the entire Lutheran Church of America if it but has the will to accomplish a goal. It is amazing what a Church can do, isn't it, if it wants to and has faith and is willing to trust God in the work that He wants done?

The membership of the Lutheran Church has rallied to the cause of Lutheran World Action in a manner that none of us would have thought possible. It may well be that the principal reason for this response has been that the sons and daughters of the Church were personally involved. It is easy to dramatize the work of the Service Commission, for it is essentially dramatic. No matter how worthwhile this department of the Church may be, let us always remember that all of the work of the Church is important. In all of its phases, the work of the Church, at home or abroad, is of primary importance. We have seen what our Church can do. Let us not lose this momentum, but continue it, increase it, as we work together in Lutheran World Action.

Will you help our "long pants" Church to do this job?

●

Who?

Men don't believe in a devil now as
their fathers used to do;
They've forced the door of the
broadest creed to let his ma-
jesty through;
There isn't a print in his cloven foot,
or a fiery dart from his bow,
To be found in earth or air today,
for the world has voted so.

But who is mixing the fatal draught
that palsies heart and brain,
And loads the earth each passing
year with ten hundred thou-
sand slain?
Who blights the bloom of the land
today with the fiery breath of
hell,
If the devil isn't, and never was?
Won't somebody rise and tell?

Who dogs the steps of the toiling
saint and digs the pits for his
feet?
Who sows the tares in the field of
time whenever God sows
wheat?
The devil is voted not to be, and of
course the thing is true;
But who is doing the kind of work
the devil alone should do?

We are told he does not go about as
a roaring lion now;
But whom shall we hold responsible
for the everlasting row
To be heard in home, in shop, in
state to the earth's remotest
bound,
If the devil by a unanimous vote is
nowhere to be found?

Won't somebody step to the front
forthwith, and make his bow
and show
How the frauds and the crimes of
the day spring up, for surely
we want to know.
The devil was fairly voted out, and
of course the devil is gone;
But simple people would like to know
who carries his business on.

Anon.

Letterally Yours

Bible Lexicography XI

By Roger G. Imhoff

A HAPPY MAN . . .

one who God correcteth,
feareth the Lord,
walketh in his ways,
doth not complain in the streets,
hath hope in the Lord his God,
findeth wisdom,
getteth understanding,
hath mercy on the poor,
trusteth in the Lord,
keepeth the law,
can endure,
suffers for righteousness sake,
beareth reproach for the name of Christ.

●

A New Synodical

February 19, 1945.

My Dear Editor:

During the recent convention of the Georgia-Alabama Synod of the ULCA the pastors and delegates met at a special dinner meeting on Feb. 7th, arranged for by the Brotherhood of the Lutheran Church of the Redeemer, Atlanta, Ga. The occasion was the 27th anniversary of this Brotherhood.

The main purpose of the meeting, however, was to discuss and if possible organize a synodical Brotherhood, and we are happy to announce this was accomplished.

A copy of the minutes of this meeting are herewith enclosed for publication in LUTHERAN MEN, this in accordance with the resolution passed by this meeting.

We are also pleased to pass on to you herewith a copy of our program of the Brotherhood of the Lutheran Church of the Redeemer covering the first six months of 1945. While most Brotherhoods hold only monthly meetings, ours meet weekly every Monday night and has done so for the past 27 years. You will also note that practically all of the speakers are just plain members of the Brotherhood, I have indicated these with an "x" mark, and that there are only two outside speakers, namely, Judge Eugene Gunby and Mr. A. M. Mason. The two ladies indicated as speakers on our program are wives of two of our regular members. Dr. J. L. Yost is our pastor and Rev. Hugh E. Baumgartner, the assistant pastor.

Now for one request, if you please. What would the price be for about one hundred (100) copies of the issue in which these minutes will appear? Our Brotherhood would like to send a number of copies of this issue to every congregation within our synod calling attention to these minutes and urging every congregation to organize the men of the church and take an active part in the synodical brotherhood.

Fraternally yours,
A. R. Marth, Scribe,
Brotherhood of the Lutheran
Church of the Redeemer.

Georgia-Alabama Men

The Brotherhood of the Lutheran Church of the Redeemer, Atlanta, Ga., entertained the pastors and delegates to the 85th annual convention of the Georgia-Alabama Synod of the ULCA on Feb. 7, 1945. The Brotherhood of the Lutheran Church of Messiah, Atlanta, Ga., was also invited to participate. Eighty-four members and guests sat down to a splendid dinner at 6:00 P. M. The main purpose of this gathering was the consideration of organizing a synodical Brotherhood.

Brother E. H. Younts was the speaker for the evening. He spoke on the "Brotherhood and Evangelism." He brought out how the men in any church were responsible for its interest, growth and development. We have the Children of the Church, the Youth of the Church, the Women of the Church, so why not also the Men of the Church? The Brotherhood is comprised of the Men of the Church and an active working Brotherhood makes for a healthy, growing church. He urged all pastors and delegates present, who were from congregations now without a Brotherhood, to go back to their respective fields with the one desire of organizing the men of the Church as soon as possible.

Brother Herman Rogers, Past-Elder of the Brotherhood, was then introduced. Brother Rogers was a delegate to the National Brotherhood Convention of the ULCA which met in Minneapolis, Minn., on Oct. 8th, 9th and 10th, 1944, and brought to this meeting the proceedings of this convention.

Brother Ahlgren then called on Rev. R. F. Shelby of Macon, Ga., to read the report of the Committee on Stewardship and Brotherhood as passed by the Georgia-Alabama synodical convention now in session. Dr. E. H. Turney, the official representative of the ULCA to this convention was then called upon for a few remarks. He gave a short report on the national Brotherhood and offered some very helpful suggestions in the organizing of the Men of the Church.

The meeting was then opened for discussion concerning the recommendation for the organization of a synodical Brotherhood within the Georgia-Alabama Synod. The following recommendations were drawn up and offered for consideration:

1—That we organize a synodical Brotherhood.

2—That a committee be appointed to make the necessary arrangements for organization and report back as soon as possible. This committee to be empowered to select the officers for the ensuing year.

3—That we adopt the synodical Brotherhood constitution as recommended by the national Brotherhood, subject to such changes as the officers may recommend at the next annual meeting of the synodical Brotherhood.

4—That the officers plan an appropriate synodical Brotherhood meeting in connection with the next annual session of the synod in consultation with the president of synod.

5—That a copy of the minutes of this meeting be furnished to the appropriate officials of synod.

Mr. R. F. Bowe, Augusta, Ga., made a motion that these recommendations be adopted as a whole. This was seconded by Mr. Louis Greenoe, Savannah, Ga., and the motion was adopted unanimously.

The presiding elder then appointed Mr. A. L. Feagle, Atlanta, Ga., as chairman of the committee on arrangements with Mr. E. P. Eyler, Savannah, Ga., and Mr. R. F. Bowe, August, Ga., as associate members.

Delegates from the Brotherhoods of the following churches were in attendance and gave reports concerning the activities of their respective groups: Reformation, Savannah; Messiah, Atlanta; Christ, Cullman, Ala.; Redeemer, Macon; Resurrection, Augusta; St. Paul's, Mobile; and Redeemer, Atlanta.

Respectfully submitted,
A. R. Marth, Scribe.

Supplementary report of special committee on arrangements:

Your committee reports the following officers appointed to serve until the next synodical brotherhood convention:

President, Herman M. Rogers, Atlanta, Ga.; first vice-president, Louis Greenoe, Savannah, Ga.; second vice-president, H. C. Lorick, Augusta, Ga.; secretary, C. H. Usina, Macon, Ga.; treasurer, E. M. Ehrensperger, Birmingham, Ala.

The executive committee to be composed of the above named officers plus the following members-at-large:

Henry L. Jones, Sr., Atlanta, Ga.; A. H. Reu, Brunswick, Ga.; W. E. Scheinert, Cullman, Ala.

Thank you, Brother Scribe. Space required the omission of some features of your program but without that, it still looks like some convention. With the experience of Redeemer, Atlanta, the new synodical Brotherhood will be started right. The report of your Brotherhood in your letter is also good reading.—Ed.

●

Financial Goals Too Small?

Dear Editor:

It is a matter of deep sorrow to me that our United Lutheran Church has allowed these times of plentiful money to go slipping by without having put on a nation-wide campaign for a large sum of money to strengthen her various boards and agencies. In my opinion, we United Lutherans are like the Jews of the prophet Haggai's time who were prospering and living in "ceiled houses" while allowing the temple of the living God to lie in waste. Under inspiration of the Almighty, Haggai aroused these reluctant people to rebuild the temple. But unhappily no Haggai has arisen in our midst and caused us to share with the Kingdom of God and His Christ a more substantial portion of our abundant financial prosperity of recent and present times than we have been sharing.

The only balm for my sorrow is the fact that I did my "level best," as a humble layman, to convince our United Lutheran leadership that such a financial campaign should have been undertaken and, with God's help, carried through triumphantly. I mean by this that I spent considerable time last year writing the president, various members of the executive board, and other leaders, urging that our ULCA take advantage of these times of plentiful money by putting on such a campaign. In homely phrase, I told them that the best time to ask for money is when money is plentiful; and I pointed them to the very successful financial campaigns then being conducted by the Norwegian Lutheran Church and the Augustana Synod.

Now let us take the financial campaign of the Norwegian Lutheran Church. On February 15, 1945, its director wrote me that, as of February 9, almost $2,700,000 had been pledged with almost $2,225,000 of these pledges already paid. Our United Lutheran Church is approximately three times as large as the Norwegian Lutheran Church. It therefore follows that, if we had put on a nation-wide financial campaign and could have done as well proportionately as the good people of the Norwegian Lutheran Church, we could now report the God-pleasing fact that we have received $8,000,000 in pledges with more than $6,500,000 of them already paid.

And let us take the financial campaign of the Augustana Synod. On February 3, 1945, the editor of *The Lutheran Companion,* official organ of the Augustana Synod, wrote me that, as of January 8, this appeal had received more than $2,240,000 in pledges with almost $1,590,000 of them already paid. Our United Lutheran Church is approximately four and a half times as large as the Augustana Synod. It therefore follows that, if we had put on a nation-wide campaign and could have done as well proportionately as the good people of the Augustana Synod, we could now report the God-pleasing fact that we received in $10,000,000 pledges with more than $7,000,000 of them paid to date.

Without discussing the millions that the American Lutheran Church is now raising for her colleges in a church-wide campaign and without discussing the millions that the Missouri Synod is raising in her thankoffering, I ask whether the people of the United Lutheran Church could have done as well as the people of the Norwegian Lutheran Church and of the Augustana Synod. There is certainly no doubt that they could if they had earnestly made such an effort. The late Arthur P. Black wrote me a few months prior to his untimely death that, in his opinion, we members of the United Lutheran Church have as much money on the average as do the members of other Lutheran bodies far surpassing us in Christian giving.

These prosperous times may end in a year or two and be followed by a depression. If this happens, then the gravity of our sin of omission in failing to take advantage of the prosperous years will become apparent to all of us.

Very sincerely yours,
C. Hale Sipe.

C. Hale Sipe, Litt.D., represented the 41st district in the Pennsylvania State Senate and is a Lutheran layman of prominence. He is taking issue with those responsible for the failure of the ULCA to take advantage of the times and gather large funds for her progress. Discussion of the issue will be welcome in this department. Whatever we did not not plan to do, it is still tremendously important that we do what we planned. And that calls for adding $1,000,000 to our budget.—Ed.

●

How the Seabees Rest

South Pacific,
January 24, 1945.

Dear Editor:

Your very interesting letter arrived several weeks ago, and now I am going to answer it, even though I just don't have anything interesting to tell you. We've moved since I last wrote you. Left the Admiralties early in December and arrived at our present location in time to get set up for Christmas, but not in time to get a chapel erected for the observance. And that leads me to make an observation that is significant though not surprising. When you get your chapel built the attendance picks up sharply. Now that may not be true when you are in a battle zone being

shelled and bombed frequently, but I've found it to be the case when we've moved elsewhere and until we got our chapel erected. It certainly has happened here.

We have quite a recreational set-up now. How's this—movies every night, baseball, softball, badminton, volleyball, handball, basketball, boxing, punching bags, horseshoes, ping pong, library and reading room with magazines, and five radio-phonographs, cabinet model with approximately 300 records. I'm right proud of it myself, as it is under my jurisdiction as recreation officer. This is the first time we have been able to have anything other than the library with small games and ping pong, and the movies, but not as often as we're having them here. Working conditions and camp location have conspired to prevent it. But down here in this rear area we are enjoying a semi-rest, and the Commanding Officer agreed to let us "shoot the works," feeling that the boys have richly deserved all we can possibly give them. Have I ever told you that I am very proud of my battalion and what they have done?

Cordially,
C. M. Huddle,
Chaplain 71st NCB.

It is always good to hear from Chaplain Huddle. It means a great deal to the folks at home to hear more about the common, everyday experiences of their men in service. Correspondence takes time, but it pays dividends in friendship and in support for any cause. Chaplains are our representatives. We do share in their work through Lutheran World Action.—Ed.

●

Another Pick-up

January 21, 1945.
Wellsburg, Iowa.

Hello Earl:

Picked up another subscription for LUTHERAN MEN . . . Here's something to follow up. Every rural and small-town church in the ULCA can and should have a Brotherhood. As you know, over 50% of our parishes are rural or small town. What an opportunity so many of our pastors are letting go by unimproved! Men need and want the inspiration and fellowship, and the work which the Brotherhood affords. Many a door to mission opportunity is shut to the pastor who does not have a Brotherhood. He is without that contact that he and his men could have with unchurched men in their respective neighborhood or community! Thanks for "listenin" and for "doin."

Wellsburg, Iowa.
A. W. Malin,

Pastor Malin, you deserve to have loyal and informed laymen. You know 'the secret. Glad Secretary Bader shared this letter.—Ed.

●

National Lutheran Council

26 Washington Square,
Newport, Rhode Island,
February 15, 1945.

Dear Editor:

We appreciate receiving regular copies of LUTHERAN MEN for the use of all the Lutheran folks and their friends here at the Lutheran Service Center in Newport. We are sending you the enclosed copy which tells of the first anniversary celebration which was held here recently. We can assure you that it means a great deal to the Lutheran men and women who come to us to be able to sit down and find here a copy of their own church paper, for it aids immeasurably in bringing the touch of home to our work.

Recently at the First Lutheran Church, which is also served by the service pastor here, we began using the Common Service as it is our duty to seek to serve in the best manner possible the Lutherans from every synod, and this we feel is the first step toward accomplishing that purpose.

Although our church here is not large, we have been privileged to serve hundreds and hundreds of visitors from every part of the country and from every Lutheran synod. Needless to say, we appreciate every assistance that is given by the Service Commission and the support of the whole Church.

Sincerely yours,
Milton C. Gustafson,
Service Pastor.

Newport, Rhode Island

The Lutheran Service Center, of which Pastor Milton V. Gustafson is director, celebrated its first anniversary on February 11 with open house and a special Vesper service. A huge birthday cake was cut by three servicemen who are regular members of the Center family, and a historical skit was presented by two of the hostesses. A feature of the evening was the presentation by Mr. Henry Fischer of a cassock and surplice to Rev. Gustafson from the servicemen and their wives in appreciation of his tireless efforts in their behalf.

In its year of existence the Center has served almost ten thousand men and women, a great many of whom find their way to the services of the First Lutheran Church in Newport—the only Lutheran church within 35 miles. Pastor Gustafson is assisted by Miss Mildred D. Swanson of West Warwick, R. I., who acts as secretary and full-time hostess at the Center.

News from our service centers is always welcome. We Lutheran men feel a share in all that you do via Lutheran World Action.—Ed.

●

A Subscription Plus!

Dear Editor:

Enclosed find money order for two dollars and fifty cents for which you can renew my subscription and the other may be used to your advantage. I surely appreciate your sending me LUTHERAN MEN while I was in the service and it was inspiring to read and very healing. Again many thanks and the best wish for every success.

Thanking you sincerely,
Edward C. Roos,
Randallstown, Md.

Thanks, brother. Letters like yours keep us editing.—Ed.

●

Lucky Thirteen

December 29, 1944.

LUTHERAN MEN,
62 E. Garrison St.,
Bethlehem, Pa.

Gentlemen:

Will you please send me at least thirteen copies of the December number of LUTHERAN MEN, and the same number of the January issue I want to use them to interest the members of the councils of the two churches of this parish. I am giving them these copies with the purpose of getting them acquainted with LUTHERAN MEN and hopes of inducing them to subscribe for it themselves.

I am thankful for LUTHERAN MEN and proud of it too. It is a good paper in the interest of a glorious cause, exceedingly important.

Enclosed is my check for three dollars in payment for the 26 copies ordered. If that is not enough please let me know.

Yours truly,

Rev. Harvey S. Lawrence, Pastor.
Eberhard-St. Peter's Lutheran Parish
South Whitley, Indiana.

Thank you, Dr. Lawrence. You were always a good Brotherhood rooter!—Ed.

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

The Board of Education

The month of April has been assigned to the Board of Education as the period during which its work should be brought to the special attention of the Church.

The second Sunday after Easter is suggested as the date for the presentation of the cause of Christian higher education in the congregations and church schools.

Many of our Lutheran colleges and seminaries are facing serious financial problems, and the need for adequate campus facilities to meet the post-war competition from the state-supported educational institutions.

The Brotherhood has always considered Christian education second in importance to worship. I have personally visited every one of our U. L. C. A. colleges and seminaries, and our Church can take real pride in the grand job these institutions are doing for our boys and girls.

We invite your attention to the full page advertisements sponsored by the Board of Education in the April and May issues of LUTHERAN MEN.

Lutheran World Action

Sunday, May 6th is the date for the 1945 **Lutheran World Action** appeal. **Lutheran World Action** has become the greatest challenge facing the Lutheran Church in America today. Its success depends upon the loyal backing and enthusiastic support of every member.

The Brotherhood is justly proud of its record in the 1943-1944 **Lutheran World Action** appeals, and we are confident you will help to make our performance in 1945 the best we have ever turned in.

The goal for the 1945 **Lutheran World Action** ingathering is $1,790,000. This is not the maximum that can be used. The needs of the Church abroad which must be met after the end of the war are so great that they are immeasurable.

We urge our Brotherhoods to work for at least 150% of their assigned quotas which will give us a total of $2,250,000. All funds contributed above the minimum goal of $1,790,000 will be used for church relief and spiritual service abroad.

The Church is looking to the Brotherhood to help put the 1945 **Lutheran World Action** appeal over the top. We've done it twice! Let's do it again!!

Remember—**"Lutheran World Action is our ACTION NOW!"**

Second Objective

The **Second Objective** of the Brotherhood commits us to **"Bring back the Lapsed Members"** of our congregation.

The Easter season is the time when we make a special effort to "win others" for Christ. This is also a good time for an organized effort by the Brotherhoods to visit the members who are irregular in their church attendance.

The panel presentations at the Minneapolis convention yielded much valuable material that we have included in the convention minutes. We are pleased to quote from the **"Reclaiming Lapsed Members"** panel presentation by Brother Roy E. Stroup, Shelby, Ohio, member of the executive board of the Synod of Ohio:

In turning to Romans 1:1-11, I find the Apostle Paul lending information valuable for reclaiming lapsed (church) members. After all, church members become inactive because they either never understood the full meaning of the Gospel of Jesus Christ or have fallen away from that Gospel.

Paul's way of helping such members would be first of all, not to criticize them but to see the best that is in them, such as grace, faith, ability for leadership; saints who having started the way of the Christian life have not kept their right course. Paul thanks God for them and constantly prays for them that he might impart to them some spiritual gift. Paul also assumes the responsibility for their spiritual welfare and tells them the truth about Jesus Christ, the Son of God.

Our task can be no less than Paul's. We must look for the best in these folks. We must thank God for them and pray without ceasing that we too may impart some spiritual gifts to them. We also need to help them understand the truth about Jesus Christ as the Saviour of all mankind, which includes even them.

Some practical ways to accomplish this is set forth as follows:

1. Make a complete list of all lapsed members in the congregation.
2. Arrange for either letters or church organ be sent to each lapsed member at regular intervals.
3. Have a small committee from the church or Sunday school or Brotherhood or men's class keep record and call on the lapsed members.
4. Ask the pastor to conduct classes to train selected workers and study such subjects as "Stewardship of Life," "Worship," "Purpose of the Church," "Evangelism or Witnessing."
5. Work out necessary organization to fit into local congregation so the captains or leaders can call others to make definite calls. Remember many will work if they are told what to do.
6. Ask the pastor to preach a series of sermons on "The Work of the Church."
7. If possible have congregational dinner when special invitation is given those who have been absent for sometime.
8. If some inactive members have special gifts or talents ask them to serve in places where their abilities best fit.
9. Provide lapsed members with some pamphlet as "What a Church Member Should Do" by Dr. Traver.
10. Announce and publish in local church bulletin a certain week known as Good Fellowship Week when all active members are asked to call on those they have missed for some time."

Membership Cards — Convention Minutes

We are saving space with the combined announcement that the **1945 individual membership cards** and **the Minneapolis convention minutes** have been placed in the mails.

Each Brotherhood or other men's organization remitting its 1945 U. L. C. A. membership dues is entitled to receive **free of charge** the quantity of individual membership cards represented by your dues payment. Likewise, each person who paid the $1.00 registration fee should have received the bound volume of the Minneapolis convention minutes.

Please notify Brotherhood headquarters if you have been overlooked in our mailing of the **1945 individual membership cards** or **the Minneapolis convention minutes.**

1945 Year Book

Bigger and better is the only fitting description of the 1945 U. L. C. A. Year Book. The 1945 Year Book has a number of special features, the foremost being the **memorial paragraphs** — one for each week of the year. These **memorial paragraphs** constitute an important record of the outstanding ministers and laymen who have lived and worked together within the period of the first 25 years of the history of the ULCA.

The ULCA Year Book is indispensable to the active pastor. Each Brotherhood officer should also have a copy for ready reference. Orders for the 1945 ULCA Year Book should be sent to The United Lutheran Publication House, 1228-1234 Spruce Street, Philadelphia 7, Pa.

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Boy Scouts

The following letter with a reply card has been mailed to the pastor and president of each Brotherhood or men's organization in the ULCA that does not report a Boy Scout Troop:

Dear Brother:

I presume you have heard the welcome news that The United Lutheran Church in America at the recent Minneapolis convention assigned the full responsibility for the promotion of Boy Scouting to the Brotherhood.

The Boy Scouts of America maintain that no boy can grow into the best kind of citizenship without recognizing his obligation to God. Under proper guidance the Boy Scout program may be successfully integrated with the program of the Church for the moral and spiritual development of its growing boys.

It should be clearly understood that the Boy Scout program shall add to and in no way detract from your congregation's spiritual work for and with your boys.. If properly conducted, Scouting should supplement the church school and other educational agencies in your church that are helping your boys to grow into Christian manhood through carefully planned programs of study, service and play.

The Rev. Franklin Clark Fry, newly elected president of The United Lutheran Church in America in the January issue of LUTHERAN MEN, called upon the Brotherhood for immediate action in the promotion of Scouting, and we sincerely hope you will give prayerful consideration to the possibility of having your congregation sponsor a Boy Scout Troop.

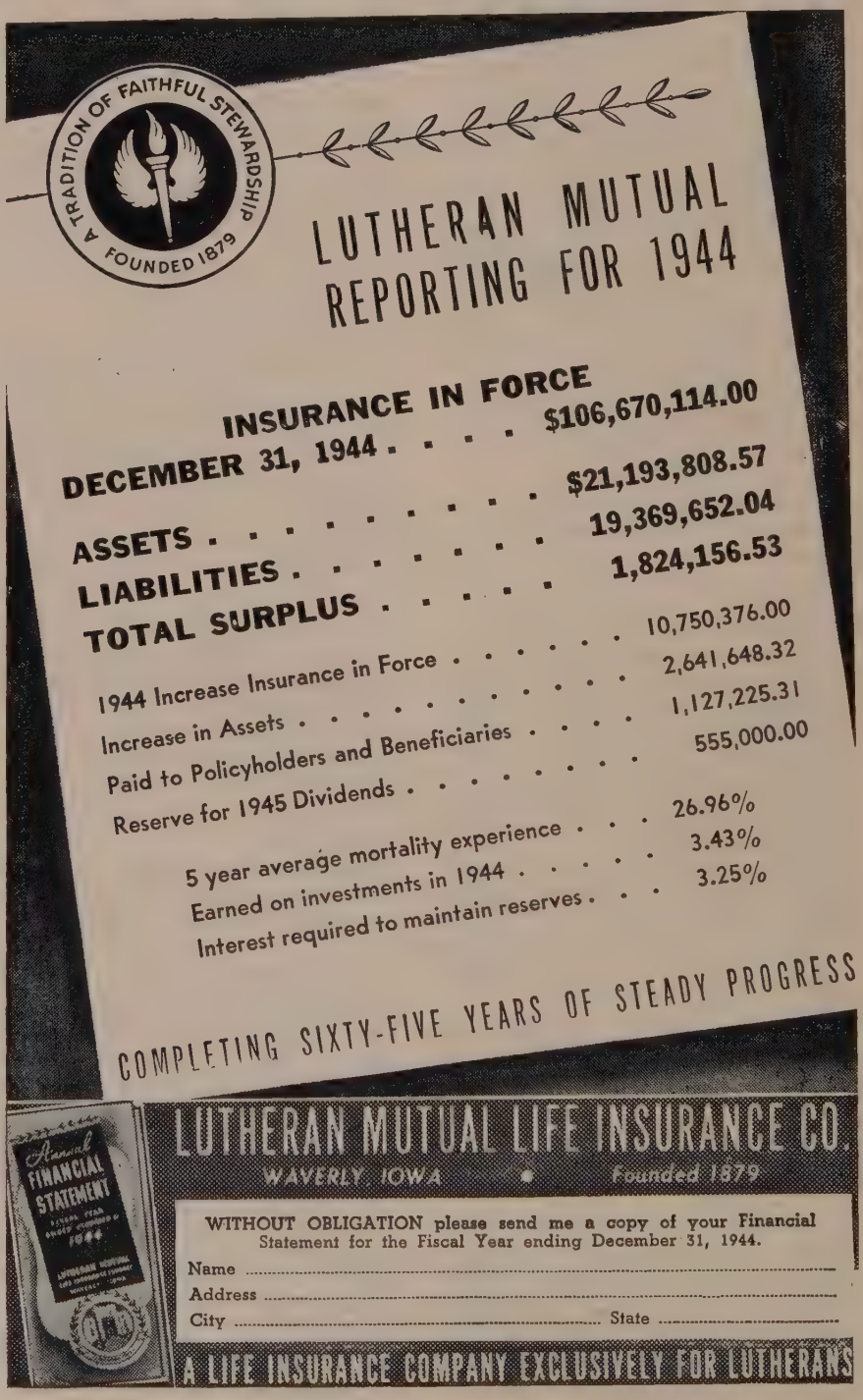
We invite you to use the enclosed self-addressed card to write for the free Boy Scout organization packet. This fine packet contains the 70-page "Scouting in the Lutheran Church" manual together with other helpful tracts explaining the steps in organizing a congregational Boy Scout Troop.

Please feel free to write to the Boy Scout Committee, 62 East Garrison Street, Bethlehem, Pa., for any information or suggestions to help you establish a successful Boy Scout troop in your church.

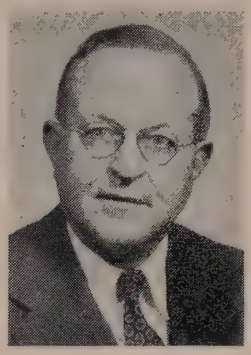
Faithfully,
Earle W. Bader, Director.

●

First Objective Stamps unavoidably postponed. Full announcement next month! It is the war!



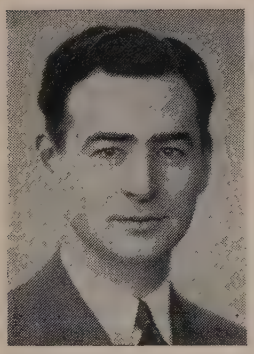
J. C. SEEGER, Ph.D.
Philadelphia, Pa.



VIRGIL SEASE, Sc.D.
Wilmington, Del.

O. F. H. BERT, Sc.D.
Washington, Pa.

C. G. SHATZER, Sc.D.
Springfiield, O.



ALVIN SCHAEDIGER, A.M.
Union City, N. J.

The Board of Education of the United Lutheran Church in America is composed of 12 ministers, 2 women, and 7 men. These laymen, here pictured, give of their time and talent in the cause of Christian higher education, vital to the strength of any church. They recognize that Christian colleges have much to contribute to youth who may easily lose their sense of direction and value.

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Thiel College, Greenville, Pa.
Wagner College, Staten Island, N. Y.
Waterloo College, Waterloo, Ont., Can.
Wittenberg College, Springfield, Ohio

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Lutheran Men in Bible Study Classes

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Principles of Adult Work

Adult Needs Are Specific

Adults need religious education more than any other age!

This is true for several reasons. Many human potentialities are not ready for real development until one reaches the period of adulthood. Little can be done about these drives and possibilities at an earlier age. When we reach the middle twenties we are ready to begin a very important part of our education—a part so great that no one can live long enough to complete it.

The religious education which children receive necessarily is pitched on their level. It is adequate for their simple life, but it is utterly insufficient for the complexities and problems of adult life in a changing and complicated world. For real living at the adult level, in order to meet adult responsibilities, to solve intricate problems, and to provide the leadership and guidance which younger people need, adults must have education in adult religion—a religion which encompasses social and economic problems, family life, community isues, the church's local and worldwide mission, and international problems. Many adults are facing adult issues with nothing more than a child's faith, understanding, and outlook. Is it any wonder that they flounder and fail?

Regardless of sentiments, it must be realized that adults control the world and all of its affairs. Children and young people have almost nothing to say about them. The people who exercise so much control should know how to control and to what ends. Do they? In the light of so much mismanagement and tragedy, it hardly seems that they have understood in what direction they have been traveling. Adult religious education has a mighty function to perform at this point.

We must clearly see the needs and the possibilities before we can make a move.

Suitable Materials

The uniform lessons for adults have been in use since 1872. They have served a purpose. In more recent years they have been directed more to the needs of living people rather than to the purpose of merely purveying Biblical knowledge. For some years elective courses, geared to the living issues of life, have been in use. All types of courses are needed. But up to date many of our adults have not made the acquaintance of the elective courses; they seem to cherish a sentiment that the uniform lessons were handed down from Sinai by Moses, and that they are holier than any other lessons could be. We should realize that one type of lesson is not more sacred or official than another.

Let us select our courses and materials on the basis of what adults need. What have they achieved in the way of understanding, appreciation, and living out a Christlike life? **What a Church Member Should Know,** an elective textbook for adults, will supply much information for good citizenship and churchmanship. **What a Church Member Should Do** will help in living, serving, and growing. **Christian Family Life** should provide some guidance toward making the family the unit what it ought to be—Christian and efficient. **Christian World Action** provides material with which to inform ourselves on the war-peace problem and ways of achieving a co-operative world. The uniform lessons provide Biblical background for thinking and living, though in a less pointed way than do elective courses.

In addition to the above-named textbooks there are 57 courses outlined by the International Council of Religious Education, covering the the seven great areas of adult interest and need. For information on these courses secure bulletin No. 410 from the Council. It costs 15 cents.

Teaching Adults

There are at least twenty-five ways of teaching adults. For the best results we ought to use various methods, and not become wedded to one or two methods. Many of these methods have been discussed in **The Parish School** during the past few years. Council bulletin No. 403 outlines a number of methods. If you wish to study them at greater length turn to Mueller's **Principles and Methods in Adult Education.**

All of these methods help students to acquire information. Most of them encourage thinking. But many of them also help persons to develop other phases of their being, such as attitudes, sentiments, skills, habits, appreciations, choice, moral sanctions, and spiritual grasp.

A Four-Fold Program

In order to promote advancement along these lines and others we should have a program for adults which is at least four-fold. (1) It should provide for study in its various forms. (2) There ought to be a worship program well-planned and well-executed. (3) Fellowship is needed by everyone. Some of it ought to be planned, while other phases should be unplanned, informal, and spontaneous. (4) Action, or service, has large possibilities for the growth of the persons who act. Action in line with Christian principles is rich in possibilities of growth in character, poise, and general maturity.

Each of these four phases will supplement the others. No program is what it should be without these four factors in good proportion.

Outcomes

What may we anticipate as the results or outcomes of the process of adult religious education? They may be stated in various ways, and in great complexity. But they may also be stated in rather simple terms. The main outcomes for which we are working are: (1) personal Christian faith and living; (2) intelligent and active churchmanship; and (3) real creative citizenship which works ever toward realization of a Christian community, local, national, and worldwide.

Christian Stewardship . . .

Juvenile Delinquency and The Church

By Mr. Harold U. Landis

Mr. Landis is treasurer of the Laymen's Movement. He comes from Lebanon, Pa., and is a member of Palm United Lutheran Church, Palmyra, Pa. He is serving his second term as Chief Burgess of the Borough of Palmyra and became specially interested in juvenile delinquency thru the experience of this office.

Within the memory of the majority of us, it was customary for parents to train their children in the home in the fundamental principles of life. In fact, the adage "children should be seen, but not heard" was considered to be good psychology. Then came the child psychologist who taught, among other things, that the child should have more freedom of expression and that punishment for wrong doing was harmful. Even our public schools gave their approval by teaching and practicing these ideas of modern child psychology. Children sensed this change and took advantage of the situation by demanding more freedom. With World War I and its effect on our mode of living, the younger generation quickly gained their objectives. These objectives proved very fertile ground for the subsequent growth of the many "isms" which are prevalent today. In due time, these children became parents, who in turn reared children of their own. It is these children who are developing into the juvenile delinquents of our day. With freedom of expression there must be a corresponding degree of self-control and responsibility; however, this sense of responsibility and control was never recognized, realized or taught, so the freedom gained is sadly misused to the detriment of the youth and society as a whole. There must be a definite balance in the life of the individual just as in a machine. If this balance is lacking, the individual, like the machine, will be unproductive and become a definite liability. The strength and power of a nation lies in its youth, which fact was recognized and used by such degenerates as Hitler and Mussolini. A "young man's war," is the expression commonly used to designate the present struggle.

A Parent Problem

Investigation proves that the parents of juvenile delinquents are sincerely interested in having their children, these delinquents, be good law-abiding citizens, but find themselves unable to cope with the situation; the past conduct or propensities of the parents notwithstanding. This failure on the part of the parents is two-fold; namely, irresponsibility and lacking the courage of their convictions. As for the irresponsible parents, they are too much engrossed in seeking their own pleasure to give either time or thought to the proper rearing and training of their offspring. The children of such parents are roaming at will, seeking their own ends with no check or counter balance to control their activities. These parents must be shown the seriousness of their responsibility. As for the parents who lack the courage of their convictions, they are sincerely interested in their child's welfare but due to the teachings of our schools and the corrupt philosophy of the "isms," they fear their children will be handicapped if they, the parents, compel obedience to and respect for the finer things in life. These parents know right from wrong but are loathe to train their children properly for fear of being called "old fashioned" by their children. How often have we heard parents say they want their children to have more freedom and opportunity than the parents had when they were young? However, not many decades ago these parents, then children, were taught in the home to respect the laws of man and to obey the laws of God. To live by the Ten Commandments in this world of new gained freedom is a problem these juveniles cannot solve for or by themselves; consequently, we should aid the parents of this group so that they will have the courage of their convictions to train these young people properly. Due to this laxity of home discipline and the unrestrained, misguided freedom of expression, the problem of juvenile delinquency is serious and mounting, and casts a very definite heavy shadow on us today as well as our future. A natural consequence of this uncontrolled freedom is moral promiscuity among both the parents and the children. The results of this social immorality are to be read in the public press every day; with all the crimes in the penal code being committed by young people in their teens, even to the crime of murder.

Prevention Best

The cure, it seems to me, is obvious; it must be both curative and preventative. The curative medicine will heal the patient, but the preventative medicine will prevent further infections thereby saving the patient the pain and agony of the disease and corresponding ill effects. First, some definite aid to the parents; their sense of Christian responsibility aroused so that they recognize that a child's training is not the duty of the state or local community, but in the home. If it is true that, "the hand that rocks the cradle, rules the world," then woe be our world unless we create a sense of Christian responsibility in that hand. Second, create in the juveniles, a sense of control over this new gained freedom by teaching them right from wrong with the courage to do the right. It takes mental fortitude today in a young person to withstand the temptations, and there are many, placed in their pathway by the unscrupulous adults. These adults always reason in terms of the tangible when we of the Church know that it is the intangible things that mean the most in life. The Church is the only positive influence which can administer preventative medicine by teaching the elements of human conduct so that the child may become a useful and productive individual. The Church is the only agency which can give these young people the proper balance to offset the forces of evil which are preying on their new gained freedom.

The Church Can HELP

This positive training cannot be achieved by man made laws since such laws in themselves must be negative. Our juvenile courts cannot train, only commit these innocent victims of circumstances to corrective institutions. Consequently, our laws, courts and probation departments can

only reach the offenders. These youths must be reached before they become law breakers, and the Church is the only source of training for both parent and child. Too long have we as church members taken a Pharisaical attitude toward this problem of juvenile delinquency; too long have we "passed by on the other side" hoping a Samaritan will come along who is willing to stoop to help these unfortunates and thereby solve for us, what at times might be, an unsavory problem. What a power for good can be created if only these young people with their youthful energy can be taught that one can live, play and enjoy oneself while practicing the Golden Rule. How better can they be taught self-control than living by the Ten Commandments? If so, then the Church must contact these untrained young people and parents through its organizations and laymen so that they may have the opportunity of learning. We cannot hope that these freedom - loving young people will voluntarily attend the services of the Church; and if they don't, we too often think our obligations cease. As a matter of fact, our very self-preservation as a nation demands that the teachings of Christ be taught to the youth now; which is a very selfish viewpoint, nevertheless true.

Let us not be so free to criticize these young people and so desirous to commit them to state institutions from which very little good is ever returned to society. Dwight Moody recognized the power of God's Word over men's lives when he saw the drunkard lying in the gutter. Said he, "But for the grace of God, I might be that man." It is also true that, but for the teachings of God-loving parents and the Church, we too might have been juvenile delinquents.

We dare not overlook the fact that these juveniles and juvenile delinquents of today will be the parents of tomorrow. 200,000 juvenile delinquents will appear before our courts this year as first offenders not to mention the ones now apprehended. The problem is pyramiding and will overwhelm us eventually unless we as laymen of the Church exemplify true stewardship of time, talents, as well as money. However, money is not the problem; the laymen of each community must give of themselves. We must invest in our youth, the talents which God has given us, by saving these young people for Christ.

Topic of the Month

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Facing Marital Failures . . .

Topic for May, 1945

By Rev. Robert D. Hershey, S.T.D.

AIM: To gain a better understanding of (1) the causes and dangers of discord within marriage; (2) the rising divorce rate and its causes; (3) to find ways of fostering harmony in marital life; (4) to become acquainted with some helpful books and periodicals; (5) to foster courses on homemaking for young people and parents; (6) to promote use of all means to happy, Christian home life.

Hymn: "How Firm a Foundation"—PSH No. 216 or CSB No. 344
Scripture: Ephesians 5:15-33
Prayer
Hymn: "O Happy Home"—PSH No. 306

(NOTE: If the program committee has arranged to present an outside speaker—as suggested in last months topic notes, the topic should be presented after the address. If questions are to be raised and discussed they may follow the topic. Address and topic are almost certain to be complementary and should not be separated by an interruption. In other words, such a procedure would follow the panel type of presentation. Again, be warned against the many self-appointed analysts and experts who frequently ignore facts and are unconcerned with the religious aspects of the problem.)

The Topic

"For richer for poorer, for better for worse, in sickness and health, until death do us part" is the vow made at the altar, when man and woman stand together, and before God make this solemn pledge. The vow is not "We will live together as long as it is mutually agreeable, as long as life runs smoothly." It is "for better for worse" and there is a deep vital reason for the binding nature of the marriage tie. The very foundations of society rest on its permanence, purity, and sanctity. It is a contract made before God, involving interest far beyond the man and woman directly concerned, who so often take the sacred vow with little conception of its real meaning and with no thought beyond themselves.

Enemies Without

Attacking this relationship are any number of enemies. It is as if marriage were a fortress from which a man and a woman try courageously to protect their own little bit of felicity. The world externally is always trying, so it seems, to breach the walls of security and bridge the moat of contentedness. In one generation it is the restlessness of prosperity; in another the desperateness of unemployment; in still another the strain of war and its attendant problems. There is never a time, and this is tremendously important, when the happy family relationship is not subject to the battering processes of external circumstances. The accompanying article on page ?? entitled "Tensions in the Home in 1945" by Pastor Cressman is a first-class analysis of how stresses, strains, and tensions are touching family life now.

Enemies Within

But, if the analogy may be continued, there are enemies within the fortress. They cannot be separated from the attacking forces on the outside, but they operate from a different base. It is as if they were spies, the sabotaging agents, the propagandists, the borers from within—supplied with power and encouragement from the enemy outside. These subversive acts that undermine the home by boring from within are too frequently ignored as unimportant "gremlins"—bothersome little creatures and framers of friction—but hardly to be considered the opponents in the real battle for family happiness. And yet this is the significant flank attack which often turns the tide of battle. There will always be problems with their attendant tensions and perplexities coming at us head-on from the outside world—that, it seems, is as natural a part of social life as is sunshine to our physical well-being, but they need not feed upon the individual differences inherent in the marriage relationship and establish diplomatic relations with them.

Here is a man, let us say, who is quite fed up with the inefficiency of the office in which he is employed. The boss doesn't have half the ability he ought to have, but he's got the job and there is little that can be done about it. That's a bitter enough struggle—in which to keep a portion of poise and to tether a tongue. But what happens? He comes home, brings to the dinner table his problem, and openly introduces it to his wife—who never could see why he was wasting his life at such a job. Thus it happens that a very common and impotent enemy in itself, is within the gates of the family and given meat and drink. An incipient attitude is nurtured; father quits his job; and then flounders around in a storm of disatisfaction. It is not long before the family is literally on the rocks.

Choosing Your Battleground

What I'm trying to say by precept and example is that the happy and successful married life is vastly more dependent upon how the intra-family (personal) affairs are handled than upon the inter-family (social) relationships. The real enemies of domestic felicity are within the family and must be attacked there. The most thrilling stories of human literature are those which tell of two people with one heart winning the victory over outside circumstances. The saddest and most tragic stories of human life are those which tell of lost morale and failure on the home front.

A Few Figures

In turning now to the more constructive phases of the topic it is significant to look at a few figures. Any number of sociological studies have been made and tables abound, showing the percentage of marriages ending in divorce. Geography, climate, industrial conditions, cultural backgrounds, nationalities, education, religion,—and a host of other influential factors—are involved. Out of these many volumes of statistics there are three figures which Dr. Rudisill calls to our attention in his little but effective book "Christian Family Life." In this country there is now one divorce to every six marriages. Among college people (education) there is one to about 75. Among church people there is one to about 100. These statistics indicate very clearly that education and religion are effective weapons against divorce.

A Fine Distinction

It is rather important, however, to recognize that while divorce is marital failure, marital failure does not always eventuate in divorce. This is especially true in considering situations in which religion is a specific factor. There are two things which we ought to bear in mind as we think of this distinction. Many religious people are terribly concerned about, and afraid of divorce either as a subject of scandalous gossip, legal entanglement, or spiritual judgment. The fear of public opinion has played its part in a multitude of cases, and a veil of secrecy is drawn over many an unhappy situation. This is a definitely negative approach to the problem and one which, I happily believe, is rapidly losing its deterring grip.

On the other hand, a more positive religious approach is responsible for keeping people married even though their marital relationships admit failure. There are many who earnestly believe that marriage "ordained of God as an estate . . . holy and acceptable unto Him" ought not be broken except for the gravest reasons. They consider it selfish and cowardly to separate or seek divorce. They know that few are the marriages where there are not some unhappy hours, some disagreements, some rough places. But they also know that failure to reach the ideal is not just ground for separation. Faults and failings, found in all human beings, need not destroy married life. In fact, if handled in the proper way, if approached with God's spirit, these very faults and failings can become the basis of spiritual growth and progress. For the sake of the children who belong equally to father and mother, for the sake of society which is always the sufferer when husband and wife are divorced, and for the sake of the vow made before God, such differences and unpleasant aspects of family life can be used as disciplines for the growth of character. Happiness, marital or otherwise, is never attained if sought as an end. It comes to those who unselfishly, patiently, and lovingly live and work together.

Hints for Getting Along With Those You Love

May I be bold enough to suggest a few things which have unbelievable power in cementing family relationships? One reason for the scars and superficial frictions in married life is that we leave the most delicate personal adjustments to chance. We accept sporadic stresses as if they were inevitable, and meet them in makeshift fashion as they arise, perhaps with petty bickering or sulkiness. But getting along with people we can't get along without calls for some deliberate planning to avert emotional emergencies and to cultivate harmony.

For this there are several neglected resources at our command. All of us have peculiar little ways of being happy. Some little things that mean absolutely nothing to anyone else may bring a heap of saitsfaction to someone else. It shouldn't take any one of us very long to discover some of these little and peculiar ways of being happy and to use them accordingly.

The flower story has been worked and overworked, but all of us know something of the telling effect, the surprise use of flowers can have. Involved in the giving of them is the avowal of a deliberate will to please. It may even involve the somewhat embarrassing matter of picking up here and there—without previous commitment — of some such silly thing as an empty perfume bottle. Every day each one of us, through acts of gifted simplicity, could express the affection we let atrophy until it is questioned.

Another good policy to follow—perhaps I should say principle—is to face difficulties at the time they arise and not allow them to increase unacknowledged. Usually, in famliy relations, we have trouble at the same points again and again because we either don't or won't set matters right when they first go wrong. Minor things may be dismissed with a degree of casualness, but misunderstandings and disagreements of a more serious nature need to be threshed out promptly lest they grow and become rooted in our emotions.

I've already mentioned the word "principle." It's important for us to apply to domestic life the same principles we would have applied in dealing with larger social units. It is really strange and altogether inappropriate to talk about the rights of minority groups and fail to recognize the rights of our children. It's little more than wrong to speak of the need for international understanding and refuse the first beseeching look for it that comes from across the table. The right of privacy is not to be considered abrogated just because people are married. The same courtesies we extend

to our friends, our families have a right to expect. All the way from opening another's mail and eavesdropping on a telephone conversation to throwing Bobbie's toys away because they clutter up the house, is filled with an infinite number of possibilities—for better or for worse.

In addition to the principle of respecting others' rights it is important to respect other people's odditities. Some of our most severe tensions develop because we demand that our loved ones shall be perfect. To make a generous allowance for occasional failings and even outrageous blunders is to have made a great beginning in the understanding of human needs. The practiced habit of tolerance sprinkled generously with forgiveness will keep us from making impossible demands.

Differences will persist. But the miracle of human relations is that in spite of our differences we can get along. What we must have is not merely a scheme of trouble-shooting. We need rather a resolve to enrich in every way we can the relations which in our secret hearts we treasure most.

All of this that has been written has been an attempt to translate into practical living those eternal truths which our Christian heritage has shown us . Trust, forbearance, forgiveness, undertanding, helpfulness love, charity, bearing one another's burdens—yea, and amen to them all. And yet I hear some of you say "They are simply matters of common sense." "One doesn't have to be a Christian to possess marital happiness. No, one does not, but when this Christ of ours stands by and puts his hand on your shoulder and looks you squarely in the eye, you know without his saying a word that you not only can but will succeed. To try to be happy just to be happy because you were meant to be happy is to recognize and, at the same time, realize part of God's eternal purpose for you. You simply have no idea how He can help you "overcome the world" until you let him overcome you.

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These books are selected from a rather complete bibliography to be found at the end of Dr. Rudisill's book CHRISTIAN FAMILY LIFE.

Questions for Discussion

1. What influence does the church have on marital relationships?
2. Does inter-faith marriage have anything to do with marital failures?
3. Is it the prerogative of the church to conduct courses on homemaking for young people and parents? If not, why not? If so, how can it best be done?
4. In what way can family worship safeguard marriage?
5. How can democracy be applied to family life?

Assignment of Topic for the June Meeting

The topic for June "Adjusting to the New Position of Women" ought to stir up enough discussion to suggest a debate. The topic material will include a historical review and will try to draw the lines of approach to the present day situation. Freedoms and privileges always carry with them duties and responsibilities. It may be desirable to have two people present this topic;—one from the woman's point of view and one from the man's. Or it may be halved by allowing 10 minutes for a presentation of women's privileges and 10 minutes to the portrayal of women's attendant duties.

Closing Worship

Hymn: "God, That Madest Earth and Heaven"— PSH No. 345

Prayer and Benediction

"Tensions in the Home in 1945"

By Charles P. Cressman, S.T.M.

The writer is pastor of the Church of the Redemption, Philadelphia, and is no stranger to readers of Lutheran periodicals. His particular interests has been in the field of church-home relationship.

Tension exists in every home. Life is largely a matter of living the best that is possible in full recognition of tensions that must arise. The distinguishing mark of the Christian home is that the tensions which exist are recognized for what they are and every effort is made to draw the members of the family closer together. One can do very little about tensions caused by external circumstances such as war, economic depression, etc., but one can do very much to see that these external causes do not create within the individual such strains that life breaks under the tension.

Tensions will be many and varied. Many will be felt among various members of the family, between husband and wife, and between parents and children. Practically all of these tensions arise out of the war situation, involving not only those men in the armed forces but also men and women working in defense plants.

Parents "On Edge" and Irritable

Father works long and hard. Many days he works overtime. The demands and the speed necessary to meet the demands are tremendous. In addition, Mr. Smith is probably doing the work of three or four men; the pressure is exhausting. At times politics plays a part in a job. At other times men getting big war wages shirk their responsibilities. When Mr. Jones, whose son is fighting overseas, observes these things he becomes disgusted, irritable, and "on edge." This feeling carries over into the home; he must be careful lest he "take it out on" his loved ones. Home is where he must get it out of his system, but such uneasiness may find him irritable and "on edge" at home.

Mother has her hands full these days. Most homes are full of anxiety over a loved one in the service. If the wife works in a war plant, tensions arise out of the fact that both persons are tired and weary. If they are on different shifts, there is little opportunity for the basic companionship so vital to the happy home. When an opportunity is available, a man and wife may "go out on a spree" and spend money, time, and life itself in an effort to relieve the tension and to find some pleasure in life.

Tensions arise in homes where the married daughter returns with her children, and grandmother and grandfather again accustom themselves to the role of "bringing up" the children. Each generation has its own ideas as to how children should be raised and there is likely to be no little tension between mother and grandmother on certain issues. Mother and daughter are both "on edge," to say nothing of the children.

War news, telegrams from the government, reports of a loved one missing in action, the return of the service man's personal belongings after information of his death increase the tension.

Children "Running Wild" and Emotionally Insecure

Children who have a father at war and a mother at war work have very little choice other than that of running wild, or of being raised by the

grandparents or some other substitute parent. In either case the child feels that he has no place, that no one cares for him, that he is "in the way." This emotional insecurity, this feeling that no one actually loves him, creates a tension. The child will be disobedient, he will get into trouble, he will do mischievous things merely to attract attention and gain the recognition he desires. It is at times like this that the exhausted working mother lacks the objectively needed in handling the child.

In addition, children raised by substitute parents will be confused and bewildered. They will be expected to act as adults at times and at other times reminded that they are just children and are not expected to air their views. The result is behavior which creates a tension within the the home.

Young People Perplexed and Restless

Restlessness and perplexity go hand in hand. Parents cannot understand why Jack is so unsettled and why Jill is so irresponsible. The older generation flaunts the term "juvenile delinquent" at youth, not realizing that much of youth's behavior is the result of tension arising from the war situation. Bob, nearly eighteen, is perplexed about his future course. Should he work until he is drafted? Should he try to enlist before he reaches eighteen? What life work should he pursue? What's the use of deciding anything? The Army will get him in the end.

Not only is youth perplexed about the future and a life work, but youth feels this same sense of emotional insecurity mentioned above; this has a direct relation to juvenile delinquency. Sometimes a young girl or boy learns of a parent's love only after he has gotten into trouble.

Another factor is youth's desire for new experience, new adventure. In war time this is almost impossible unless one does those things not socially acceptable. This causes more than tension between parents and youth. This accounts for the confused thinking with regard to youth's indifference to and acceptance of responsibility; it accounts for confused thinking regarding patriotism and morals. Linked up with the tension under which people work and live, this accounts for a wild and carefree life which expresses itself in a lowered moral and social life.

Family Life Is Either Strengthened or Smashed

War work, anxiety over loved ones in service, confused war morality, a sense of futility, and a feeling of emotional insecurity will affect various homes in different ways. Some homes will be strengthened because members of their family have a common bond of faith in God and man that gives them an inner "peace that passeth all understanding." Other homes will be smashed beyond any hope of repair; the families will be controlled by the external circumstance and will have nothing to hold them from within.

War marriages will succeed if there is faith. This faith will draw the mates together even though separated for long periods of time. This faith will enable a family to reduce the degree of tension within each member, and between every member of the family. It will produce patience, endurance, understanding, sympathy, love. It will find ways of developing a closer companionship between every member of the family. It will hold to a Christian morality that binds each other together. It will find socially acceptable outlets that will decrease the degree of tension caused by loneliness, separation, and perplexity.

In the homes of 1945 tensions are inevitable. These tensions can smash the home and separate the members of the family. Members of the family will be pushed farther apart or drawn closer together. Through a wise recognition of the tensions that arise, through a determined effort to understand the actions of loved ones, and through a will to rise above the tensions and use them in constructing a closer companionship, the home of 1945 will be a haven of refuge and a bulwark that faileth never.

And the Soldiers Prayed . . . .

By Chaplain Edward K. Rogers

(Chaplain Rogers, Pittsburgh Synod, United Lutheran Church, has a Purple Heart with Oak Leaf Cluster, and has recently received an Oak Leaf Cluster for his Silver Star.—Ed.)

An Army Chaplain with line troops finds himself conducting services in strange places. The most likely place is in the open air and that is often our "church," if weather permits. When the weather is bad matters are complicated. Then there must be a search for cover. Maybe there is a barn about, or a sizeable room in a house, even though it be the attic. If shells fall in the area, a cellar is a good place to have the men gather. When things are quiet a school house will usually provide a large room to be made into a "church."

No matter whether the place be barn, house, school or cellar, it fills the bill when a little altar has been set up on a table, or boxes or a barrel. When the candles flick light across the little silver cross an atmosphere for worship seems to come and the men feel it.

Well, after having had services in almost all kinds of circumstances during two years of campaigns, I came across a new "church" the other day. Services had been out of the question almost entirely for several weeks due to constant and rapid advance, coupled with intermittent fighting. Now we had fought our way into Germany. The situation was fixed at the moment, but shells were being exchanged constantly. There was no place to have services in the open (no safe place), and there were no houses about the area.

Then we found the solution to our problem. In one of the forts of the Siegfried Line, which the men had taken a few days before, there was a large room—far under ground. It was dark and damp from the rains, but it just fitted the bill. A service was announced and several dozen men came. Some walked far and exposed themselves to the mortar and shell bursts which came into the woods all day long.

There in the fort they bowed their heads. "In the Name of the Father, and of the Son, and of the Holy Ghost," said the Chaplain. The Lord was surely there for He has promised His Presence.

"Lord, have mercy upon us. Christ have mercy upon us. Lord, have mercy upon us," the soldiers reverently prayed. Then they joined in praying the Lord's Prayer and confessed their faith in the words of the Apostles' Creed. They read with purpose the psalm and sang with meaning the hymns.

True, it was a German fort, but the atmosphere was as reverent as that of a great church.

We have held other services in that subterranean fort, some of them filled. I believe, however, that first service was the first one held in a fort of the Siegfried Line. I will always remember it.—NLCNB.

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